

Chapter 12

श्रीदेव्यवाच

Śrīdevyuvāca

The Goddess said:

- 1 -

प्रातरुत्थाय शिरसि संस्मरेत् पद्ममुञ्ज्वलम् ।

कर्पूराभं स्मरेत् तत्र श्रीगुरुं निजरूपिणम् ॥

prātarutthāya śirasi saṃsmaret padmamujjvalam |

karpoorābhaṃ smaret tatra śrīgurum nijarūpiṇam ||

Rise in the early morning and remember the shining lotus in the head. Remember it as the color of camphor (radiant white), and there, the Respected Guru is in his own form.

- 2 -

सुप्रसन्नं ल्सदूषाभूषितं शक्तिसंयुतम् ।

नमस्कृत्य ततो देवीं कुण्डलीं संस्मरेद्वुधः ॥

suprasannam lasadbhūṣābhūṣitam śaktisamnyutam |

namaskṛtya tato devīm kundalīm saṃsmaredbudhah ||

He appears very content, with shining ornaments, along with his consort Śakti. The knowledgeable one will bow down to them, and then remember the Goddess Kundalī (Kundalī).

- 3 -

प्रकाशमानां प्रथमे प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम् ।

अन्तःपदव्यामनुसञ्चरन्तीमानन्दरूपामबलां प्रपद्ये ॥

prakāśamānām prathame prayāṇe pratiprayāṇe-pyamṛtāyamānām |

antaḥpadavvyāmanusañcarantīm-

ānandarūpāmabalaṁ prapadye ||

I bow down to that foremost illumination, who continually journeys up and returns, uniting in the nectar of thought. The spaces She moves between are measured, as She searches for the form and strength of bliss.

- 4 -

ध्यात्वैव तच्छ्वामध्ये सञ्चिदानन्दरूपिणीम् ।
मा ध्यायेदथ शौचादिक्रियाः सर्वाः समापयेत् ॥
dhyātvaivāraṃ tacchikhāmadhye saccidānandarūpiṇīm ।
māṃ dhyāyedatha śaucādikriyāḥ sarvāḥ samāpayet ॥
After meditating upon Me as the form of Truth, Consciousness, and Bliss at the summit, he should then complete all the activities of personal hygiene.

- 5 -

अग्निहोत्रं ततो हृत्वा मतप्रीत्यर्थं द्विजोत्तमः ।
होमान्ते स्वासने स्थित्वा पूजासङ्कल्पमाचरेत् ॥
agnihotraṃ tato hutvā matprītyarthām dvijottamah ।
homānte svāsane sthitvā pūjāsaṅkalpamācaren ॥
Agnihotra (sacred fire ceremony) and offerings should be performed for the purpose of My pleasure by the excellent twice-born. At the end of the fire ceremony, established on his own special seat for worship, he should make the statement of a vow of firm determination to complete worship.

- 6 -

भूतशुद्धि पुरा कृत्वा मातृकान्यासमेव च ।
हृल्लेखामातृकान्यासं नित्यमेव समाचरेत् ॥
bhūtaśuddhiḥ purā kṛtvā mātṛkānyāsameva ca ।
hṛllekhāmātṛkānyāsaṁ nityameva samācaren ॥
Always perform bhūtaśuddhi (purification of the elements), and the Mātṛkānyāsa (establishment of the bija mantras within), and then the Hṛllekhā Mātṛkānyāsa (with the addition

of the Māyā bija, Hṛīṃ).

- 7 -

मूलाधारे हकारं च हृदये च रकारकम् ।
भूमध्ये तदूदीकारं हीङ्कारं मस्तके न्यसेत् ॥
mūlādhāre hakāraṃ ca hṛdaye ca rakārakam ।
bhrūmadhye tadvadīkāraṃ hrīṅkāraṃ mastake nyaset ॥
In the Mūlādhāra establish the letter Ha; in the heart, the letter Ra; between the two eyebrows say the letter I; and the entire mantra Hṛīṃ on the top of the head.

- 8 -

तत्तन्मन्त्रोदितानन्यान् न्यासान् सर्वान् समाचरेत् ।
कल्पयेत् स्वात्मनो देहे पीठं धर्मादिभिः पुनः ॥
tattanmantroditānanyān nyāsān sarvān samācaren ।
kalpayet svātmano dehe pīṭhaḥ dharmādibhiḥ punah ॥
Then he should establish the tanmatras within the body, and complete all other nyāsas as well. Again, think of your own soul in the body as the pīṭha (place for worship) of Dharma and various qualities: (dharma, the Ideal of Perfection; jñāna, Wisdom; vairāgya, Detachment; aiśvarya, the Imperishable Qualities; adharma, Disharmony; ajñāna, Ignorance; avairāgya, Attachment; anaiśvarya, the Transient).

- 9 -

ततो ध्यायेन्महादेवीं प्राणायपैर्विजृम्भिते ।
हृदम्भोजे मम स्थाने पञ्चप्रेतासने बुधः ॥
tato dhyāyenmahādevīṁ prāṇāyamairvijṛimbhite ।
hṛdambhōjē mama sthāne pañcapretāsane budhaḥ ॥
Then he should meditate upon the Great Goddess while expanding the Prāṇāyāma. In My place in the lotus of the heart, the knowledgeable one will establish five seats for disembodied spirits.

- 10 -

ब्रह्मा विष्णुश्च रुद्रश्च हेश्वरश्च सदाशिवः ।

एते पञ्चमहाप्रेताः पादमूले मम स्थिताः ॥

brahmā viṣṇuśca rudraśca īśvaraśca sadāśivah ।

ete pañcamahāpretaḥ pādamūle mama sthitāḥ ॥

Brahmā, Viṣṇu, Rudra, īśvara and Sadāśiva: these are the five great disembodied spirits, who are situated at the base of My feet.

- 11 -

पञ्चमूतात्मका होते पञ्चावस्थात्मका अपि ।

अहं त्वव्यक्तचिद्रूपा तदतीताऽस्मि सर्वथा ॥

pañcabhūtātmakā hyete pañcāvasthātmakā api ।

aham tvavyaktacidrūpā tadaśitā-smi sarvathā ॥

They are the Soul of the five great elements (earth, water, fire, air, and ether), as well as the five states of consciousness (Jagrat, waking; Svapna, dreaming; Suṣupti, deep dreamless sleep; Turiya, pure consciousness; Atītarūpa, beyond form). I am the indivisible form of Consciousness, therefore, I am beyond the Total (of all five).

- 12 -

ततो विष्टुरतां यानाः शक्तितन्त्रेषु सर्वदा ।

ध्यात्वैव पानसैर्भौगीः पूजयेन्मां जपेदपि ॥

tato viṣṭaratāṁ yātāḥ śaktitantrēṣu sarvadā ।

dhyātvaiवाम् mānasairbhogaibh pūjayenmāp japedapi ॥

Then situated upon his seat, he should continually meditate upon the energy in the tantra. With a mind filled with the enjoyment of My worship, he should make japa.

- 13 -

जपं समर्प्य श्रीदेव्यै ततोऽर्घ्यस्थापनं चरेत् ।

पात्रासादनकं कृत्वा गुरुन् नत्वा ततः परम् ॥

japam samarpya śrīdevyai tato-rghyasthāpanam caret ।

pātrāsādanakam kṛtvā gurūn natvā tataḥ param ॥

After he has completed japa, he should then offer the Arghya (an object connoting devotion prepared from a large red flower, durvā grass, rice, sesame, leaf of tulasi, and other auspicious ingredients, placed in a red cloth and tied together like a small bouquet). Set down the container while saying the mantra from your Guru, then bow down to the Supreme Guru.

- 14 -

जलेन तेन मनुना चास्वमन्त्रेण देशिकः ।

दिग्बन्धं च पुरा कृत्वा गुरुन् नत्वा ततः परम् ॥

jalena tena manunā cāstramantreṇa deśikah ।

digbandham ca purā kṛtvā gurūn natvā tataḥ param ॥

Sprinkle it with water while thinking the weapon mantra (Phaṭ). Perform Digbandham (closing all the directions), then bow down to the Supreme Guru.

- 15 -

तदनुज्ञां समादाय बाह्यपीठे ततः परम् ।

हृदिस्थां भावितां मूर्तिं मम दिव्यां मनोहराम् ॥

tadanujñām samādāya bāhyapīṭhe tataḥ param ।

hṛdisthām bhāvitām mūrtim mama divyām manoharām ॥

Taking his permission, meditate upon the superior external place of worship. Then, with an attitude of intuition, contemplate My divine beautiful image situated in the heart.

- 16 -

आवाहयेत् ततः पीठे प्राणस्थापनविद्याया ।
 आसनावाहने चार्यं पाद्याद्याचमनं तथा ॥
 āvāhayet tataḥ pīṭhe prāṇasthāpanavidyayā ।
 āsanāvāhane cārghyam pādyādyācamanam tathā ॥

Make invitation to the place of worship, and establish the life force with knowledge. Invite (the Goddess) to be seated and offer water for washing the feet and hands and mouth, and various other articles.

- 17 -

स्नानं वासोदूयं चैव भूषणनि च सर्वशः ।
 गन्धपुष्पं यथायोग्यं दत्त्वा देव्ये स्वभक्तिः ॥

snānam vāsodvayaṇi caiva bhūṣaṇani ca sarvaśaḥ ।
 gandhapuṣpāṇi yathāyogaṇi dattvā devyai svabhaktitāḥ ॥
 water for a bath, a pair of clothes, various ornaments, scented flowers, and give to the Goddess whatever is suitable with all devotion.

- 18 -

यन्त्रस्थानामावृतीनां पूजनं सम्यगाचरेत् ।
 प्रतिवारमशक्तानां शुक्रवारे नियम्यते ॥

yantrasthānāmāvṛtīnām pūjanām samyagācaret ।
 prativāramashaktānām śukravāre niyamyate ॥
 He should worship the deities surrounding the Yantra according to right understanding. If one be unable to perform this every day, then follow this discipline on Fridays.

- 19 -

मूलदेवीप्रभास्त्रपाः स्मर्तव्या अङ्गदेवताः ।
 तत्प्रभापटलव्याप्तं त्रैलोक्यं च विचिन्तयेत् ॥

mūladevīprabhārūpāḥ smartavyā aṅgadevatāḥ ।
 tatprabhāpaṭalavyāptam̄ traikokyam̄ ca vicintayet ॥

The primary Goddess is the form of illumination, and then the deities of Her entourage are to be remembered. Think that Her illumination extends throughout the three worlds to the lowest reaches of the nether world (paṭala).

- 20 -

पुनरावृत्तिसहिता मूलदेवीं च पूजयेत् ।
 गन्धादिभिः सुगन्धैस्तु तथा पुष्पैः सुवासितैः ॥

punarāvṛttisahitāt mūladevīm̄ ca pūjayet ।
 gandhādibhiḥ sugandhaistu tathā puṣpaiḥ suvāsitaḥ ॥
 Again, when the deities of Her entourage are united, worship the principal Goddess with scents, etc., excellent scented flowers and perfumes,

- 21 -

निवेद्यैस्तर्पणैश्चैव ताम्बूर्दक्षिणादिभिः ।
 तोषयेन्मां त्वन्कृतेन नाम्नां साहस्रकेण च ॥

naivedyaistarpaṇaiścaiva tāmbūlairdakṣiṇādibhiḥ ।
 toṣayenmām̄ tvatkr̄tena nāmnām̄ sāhasrakeṇa ca ॥
 food offerings, and tarpaṇa (a special offering of respect to the departed), betel nuts, and money (or other objects of value); he should please Me by reciting a thousand names,

- 22 -

कवचेन च सूक्तेनाऽहं स्त्रेभिरिति प्रभो ।
 देव्यथर्वशिरोमन्त्रैर्हृल्लेखोपनिषद्ग्रुवैः ॥

kavacena ca sūktenā-haṁ tūdrebhīrīti prabho ।
 devyatharvaśiromantrairhṛllekhopaniṣadbhavaḥ ॥
 a Kavaca (Armor of mantras, there is one for each major deity), and the Devī Sūkta (Hymn of the Goddess from R̄g Veda) which begins Ahaṁ Rūdrebhīḥ and the

Devyatharvaśiro mantras, which are known as the Hṛilekhā or Hṛīṇi Upaniṣad.

- 23 -

महाविद्यामहामन्त्रैस्तोषयेन्मा मुहुर्मुहुः ।

क्षमापयेज्जगद्धात्रीं प्रेमार्द्रहृदयो नरः ॥

mahāvidyāmahāmantraistoṣayenmāṁ muhurmuhuh

kṣamāpayejjagaddhātrīp premārdraḥdayo naraḥ ॥

With the great knowledge of the great mantras, please Me again and again. Humans should ask for forgiveness from the Divine Mother of the world with hearts overflowing with Love.

- 24 -

पुलकाद्वितसर्वाद्विर्ष्वरुद्धाक्षिनिःस्वनः ।

नन्यगीतादिग्होषेण तोषयेन्मा मुहुर्मुहुः ॥

pulakāñkitasarvāṅgairbāśparuddhākṣinīḥsvanah

nṛtyagītādīghoṣeṇa toṣayenmāṁ muhurmuhuh

On every limb the hairs will stand, while tears of love will flow. Dancing and singing loudly, please Me again and again.

- 25 -

वेदपारायणेश्व्रे व पुराणः सकलैरपि ।

प्रतिपाद्या यतोऽहं वै यस्मान् तैस्तोषयेऽम् ॥

vedapārāyaṇaiściva purāṇaiḥ sakalairapi

pratipādā yato-ham vai yasmāt taistoṣayecca mām

The continuous recitation of the Vedas or Purāṇas bring nourishment to all. I am present in every chapter, therefore, that (recitation) pleases Me.

- 26 -

निजं सर्वस्वमपि मे सदेहं निन्यशोऽप्येत् ।

निन्यहोमं ततः कुर्याद् ब्राह्मणांशु सुवासिनीः ॥

nijam̄ sarvasvamapi me sadehyam̄ nityaśo-prayet

nityahomam̄ tataḥ kuryād brāhmaṇāṁśca suvāsinīḥ ॥

Everything that one has, even his own body, should always be offered to Me. The eternal fire ceremony should be performed, and those versed in the Wisdom of our heritage (Brāhmins), offered excellent clothes.

- 27 -

बटुकान् पामगनन्यान् देवीबुद्ध्या तु भोजयेत् ।

नत्वा पुनः स्वहृदये व्युत्क्रमेण विसर्जयेत् ॥

baṭukān pāmarānanyān devibuddhyā tu bhojayet

natvā punah svahṛdaye vyutkrameṇa visarjayet

Young boys, the lepers, and others who are wretched, should be fed by the one knowledgeable of the Goddess. Bow down again from his own heart, and then allow Her to go away by making visarjana (returning the deity into the unmanifest).

- 28 -

सर्वं हृल्लेखया कुर्यात् पूजनं मम सुक्रत ।

हृल्लेखया सर्वमन्त्राणां नायिका परमा स्मृता ॥

sarvam̄ hṛilekhayā kuryāt pūjanam̄ mama sukrata

hṛilekhā sarvamantrāṇāṁ nāyikā paramā smṛtā

All My worship can be performed with the Hṛīṇi bija mantra, oh One of Excellent Vows. Of all the mantras Hṛīṇi bija is remembered as the supreme leader.

- 29 -

हृल्लेखादपि निन्यमहं तत्प्रतिविम्बिता ।

नस्माद् हृल्लेखया दत्तं सर्वमन्त्रैः समर्पितम् ॥

hṛilekhādarpaṇe nityamaham̄ tatpratibimbitā

taśmād hṛilekhayā dattam̄ sarvamantraiḥ samarpitam

Hṛīṇi bija mantra is an eternal mirror of Me, thus capable of every reflection. Therefore, that which is given with Hṛīṇi

bija, is offered with every mantra.

- 30 -

गुरुं सम्पूज्य भूषादौः कृतकृत्यत्वमावहेत् ।

य एवं पूजयेदेवीं श्रीमद्भुवनसुन्दरीम् ॥

guruṁ sampūjya bhūṣādyaiḥ kṛtakṛtyatvamāvahet ।

ya evāpi pūjayeddevīṁ śrīmadbhuvanasundarīm ॥

The Guru should be worshipped with ornaments, (understanding that through him) you have invited the effects of all good actions. Whoever worships the Goddess in this way, the Respected Beautiful One of Existence,

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न तस्य दुर्लभं किञ्चित् कदाचित् क्वचिदस्ति हि ।

देहान्ते तु मणिद्वीपं पम् यात्येव सर्वथा ॥

na tasya durlabhaḥ kiñcit kadācit kvacidasti hi ।

dehānte tu maṇidvīpam mama yātyeva sarvathā ॥

nothing remains difficult to him, and nothing ever will. At the end of his earthly body he comes to My Maṇidvīpa (Island of Jewels), to return to the Total.

- 32 -

ज्ञेयो देवीस्वरूपोऽसौ देवा नित्यं नमन्ति तम् ।

इति ते कथितं राजन् महादेव्याः प्रपूजनम् ॥

jñeyo devīsvarūpo-sau devā nityam namanti tam ।

iti te kathitaṁ rājan mahādevyāḥ prapūjanam ॥

With the Wisdom of the intrinsic nature of the Goddess, the Gods eternally bow down to him. This is the explanation, oh King, of the worship of the Great Goddess.

- 33 -

विमृद्धैतदशेषणाप्यधिकारानुरूपतः ।

कुरु मे पूजनं तेन कृतार्थस्वं भविष्यसि ॥

विमृश्याय इदा शेषं अप्याधिकारानुरूपतः ।

कुरु मे पूजाम् तेन कृतार्थस्वं भविष्यसि ॥

Consider the unlimited possibilities in accordance with your capacity. Make worship to Me in this way, and you will attain your goal.

- 34 -

इदं तु गीताशास्त्रं मे नाऽशिष्याय वदेत् क्वचित् ।

नाऽभक्ताय प्रदातव्यं न धूर्ताय च दुहृदि ॥

idam tu gītāśāstram me nā-śiṣyāya vadet kvacit ।

nā-bhaktāya pradātavyam na dhūrlāya ca durhṛde ॥

This Gītā Scripture of Mine, do not ever tell to someone who is not a disciple. Nor is it to be imparted to one who is void of devotion, filled with deceit, nor to him who maintains evil in his heart.

- 35 -

एतत् प्रकाशनं मातुरुद्घाटनमुरोजयोः ।

तस्मादवश्यं यतेन गोपनीयमिदं सदा ॥

etat prakāśanam māturuḍghāṭanamurojayoh ।

tasmādavaśyam yatnena gopanīyamidam sadā ॥

The exposition of this (Gītā) is like raising the cover from the breast of Mother. Therefore, certainly take great care to always (protect) this secret.

- 36 -

देयं भक्ताय शिष्याय ज्येष्ठपुत्राय चैव हि ।

सुशीलाय सुवेषाय देवीभक्तियुताय च ॥

deyaṁ bhaktāya śiṣyāya jyeṣṭhaputrāya caiva hi ।

suśīlāya suvesāya devībhaktiyutāya ca ॥

It should be given to a devotee, a disciple, the oldest son, one who is dependable, of good character and filled with devotion to the Goddess.

- 37 -

श्रद्धकाले पठेदेतद् ब्राह्मणानां समीपतः ।
 तुमास्तन्तिपतरः सर्वे प्रयान्ति परमं पदम् ॥
 śraddhakāle paṭhēdetad brāhmaṇānāṁ samīpataḥ ।
 tptāstatpitaraḥ sarve prayānti paramaṁ padam ॥
 At the time of Memorial Services for the departed, if it is
 read before an assembly of Brahmins, all the ancestors will
 be pleased and will attain the highest place.

व्यास उवाच

vyāsa uvāca
 Vyāsa said:

- 38 -

इत्युक्त्वा सा भगवती तत्रैवाऽन्तरधीयत ।
 देवाश्च मुदिताः सर्वे देवीदर्शनतोऽभवन् ॥
 ityuktvā sā bhagavatī tatraivā-ntaradhyata ।
 devāśca muditāḥ sarve devīdarśanato-bhavan ॥
 This is what was spoken by Bhagavatī (the Supreme Spirit
 of all Parts) there, and this must be reflected upon within.
 The Gods were completely delighted to have had the vision
 of the Goddess.

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ततो हिमालये जज्ञे देवी हैमवती तु सा ।
 या गौरीनि प्रसिद्धाऽसीदत्ता सा शङ्कराय च ॥
 tato himālaye jajñe devī haimavatī tu sā ।
 yā gaūrī prasiddhā-siddattā sā śāṅkarāya ca ॥
 Then from the seed of Himālaya, the Goddess Haimavatī
 (She Who Comes from Himālaya) manifested. She was known
 as Gaurī (She Who Is Rays of Light), and She was given in

union with Śaṅkara (Śiva).

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ततः स्कन्दः समुद्रतस्तारकस्तेन घातितः ।
 समुद्रमन्थने पूर्वं रत्नान्यासुर्नगधिप ॥
 tataḥ skandāḥ samudbhūtastārakastena ghātitāḥ ।
 samudramanthane pūrvam ratnānyāsumarādhipa ॥
 Then Skanda (Kartikeya) was born, and by him Tāraka was
 killed. Long ago, at the time when the ocean was churned
 by beings of the spiritual world (Gods and demons) as well
 as the kings of men, many gems and other things came
 forth.

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तत्र देवैः स्नुता देवी लक्ष्मीप्राप्त्यर्थमादरात् ।
 तेषामनुग्रहार्थाय निर्गता तु रमा ततः ॥
 tatra devaiḥ stutā devī lakṣmīprāptyarthamādarāt ।
 teṣāmanugrahārthāya nirgatā tu ramā tataḥ ॥
 Then hymns were chanted by the Gods to the Goddess for
 the purpose of inviting Lakṣmī. As a kindness to them, Rāmā
 (Lakṣmī) came out from the sea.

- 42 -

वैकुण्ठाय सुर्गदत्ता तेन तस्य शमोऽभवत् ।
 इति ते कथितं राजन् देवीमाहात्यमुज्जम ॥
 vaikuṇṭhāya surairdattā tena tasya śamo-bhavat ।
 iti te kathitaḥ rājan devīmāhātmyamuttamam ॥
 The Gods gave Her to the Resident of Vaikuṇṭha (Viṣṇu),
 and he became at peace. This is the explanation, oh King,
 of the excellent Greatness of the Goddess.

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गौरी-लक्ष्म्योः समुत्पत्तिविषयं सर्वकामदम् ।

न वाच्यं त्वेतदन्यस्मै रहस्यं कथितं यतः ॥

gaurī-lakṣmyoḥ samutpattivिषयं sarvakāmadam ।

na vācyam tvetadanyasmai rahasyam kathitam yataḥ ॥

and of the birth of Gaurī and Lakṣmī. Who gives attention to this (explanation) will attain fulfillment of all desires. Do not speak this to others (indiscriminately); the secret of this explanation should be controlled.

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गीता रहस्यभूतेयं गोपनीया प्रयत्नः ।

सर्वमुक्तं समासेन यत्पृष्ठं तत् त्वयाऽनघ ॥

gītā rahasyabhūteyaṁ gopanīyā prayatnataḥ ।

sarvamuktam samāsenā yatpr̄ṣṭam tat tvayā-nagha ॥

This Gītā is the secret of existence, so be careful to maintain its secrecy. By means of it, all liberation (or realization) is attained, and who stands forth prominently in (support of this teaching) becomes free from all fault.

पवित्रं पवनं दिव्यं किं भूयः श्रोतुमिच्छसि ॥

pavitraṁ pavanam divyam kiṁ bhūyah śrotumicchasi ॥

It is pure like a divine wind. Tell what more do you wish to hear?

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